

# THE AUSTRALIAN CHURCH RECORD

PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED  
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Final group in the procession to the opening service of General Synod. The Primate followed by his examining chaplains the Presiding Bishop of the Protestant Episcopal Church in America, the Most Rev. Henry Knox Sherrill. The group is the Chapter House of St. Andrew's Cathedral, Sydney, where the sessions of General Synod were held.

## g Service of General Synod.

General Synod opened with the service of prayer in St. Andrew's Cathedral on September 27, at 11 a.m. The procession to the Cathedral took twenty minutes. The Cathedral choir and Precentor were followed by students of the theological

colleges, diocesan readers, deaconesses, and about a hundred clergy. Then came the lay and clerical representatives of the dioceses of Australia in their Provinces. They were followed by the Cathedral clergy and officials of the diocese of Sydney, including the Chancellor, Mr. W. S. Gee, and the Dean. In turn came bishops who have resigned their sees,

Bishops Coadjutor, and the visiting Bishops of Nelson, Melanesia, Borneo, Singapore and the Bishop in Polynesia. In the final group were the diocesan bishops (with the exception of the Bishop of Bendigo), the Metropolitan and the Primate who escorted the Presiding Bishop of the Protestant Episcopal Church in U.S.A.

## Off the Record

### YES, WE HAVE NO BWANA.

The heart specialist attending President Eisenhower is Dr. Paul White. He is not, however, the Jungle Doctor on Safari. He is simply another man with the same name.

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### PURPLE PATCHES.

The bishops, and some others, made a bright showing at General Synod. Some wore purple cassocks neat. Some added a scarlet chimere and others a doctor's gown. Some wore hoods with their gowns, and even with chimeres, while others did not.

If we are to have distinctive and formal dress at such synods, it is a pity that some order is not observed. If the practices of Convocation are to be followed, the bishops should wear surplices with scarlet chimeres. If, however, they prefer academic dress, a ceremonial doctor's gown is sufficient. It would not be usual, I think, to wear a hood in such a case.

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### THE END OF THE ROAD.

Our Presbyterian readers — and I know that there is a good number of them — will appreciate this bit from the Rev. Keith Cole's account of the Archbishop of Canterbury's visit to the United Theological College at Limuru, Kenya, of which he is Principal. Addressing the men the Archbishop said: "If there are any Methodists among you, my prayer is that you become better Methodists. And if there are any Anglicans — that you become better Anglicans. Of course, if any of you are Presbyterians of the Church of Scotland, you know that you cannot become any better!"

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### ANGINA PECTORIS.

The Primate appears to be the only diocesan in Australia who does not wear a pectoral cross. I see that the Presiding Bishop of the Protestant Episcopal Church in America does not wear one either. The malady is a modern one in the Church of England and has not afflicted the American episcopate as much as our own. In the Roman Church pectoral crosses are worn by bishops, abbots, canons and other ecclesiastics to whom the privilege has been granted by the Pope. The Prayer Book Dictionary says: "The legality of English bishops wearing this ornament in church has been disputed. . . . No trace of it can be found in England at the time referred to by the Ornaments Rubric."

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### FROM THE MAIL BAG.

"Thank you, sir, for the first copy of the 'Record.' It is doing a grand job and I look forward to receiving further editions." Bentleigh, Victoria.

—Q.

## TO AUSTRALIAN CHURCHMEN

### Why did Ridley and Latimer Die?

Four hundred years ago this week two bishops of the Church of England, Nicholas Ridley and Hugh Latimer, were burnt to death as martyrs. They were amongst the most prominent of nearly 300 men and women who perished similarly in the reign of Mary Tudor. What was the issue they saw so clearly that they were willing to die so painful a death?

It was nothing less than "What is the Gospel?" What is God like and what are the conditions on which men and women may come to him to be forgiven and inherit eternal life?

This was the issue. The Reformers believed that the God of love had made clear in the Scripture that he freely forgave the sins of all who put their faith in Jesus Christ, their sinbearer and saviour. But the Reformers saw that the church of their time obscured this character of God, teaching that salvation was to be obtained through religious practices such as attending the sacraments or going on pilgrimages. Moreover, God's character was further obscured by the church's errors of teaching as to what the nature of these sacraments and religious works were. The church taught (as the Roman Church still does) that in the Holy Communion Jesus Christ, with his identical human body, was broken by the priest's hands in the same way and for the same purpose as that body had been broken at Calvary. It was to be a sacrifice for sins, as though that sacrifice had not been made centuries before, once for all, to be of eternal efficacy.

Why should we now commemorate the deaths of Ridley and Latimer? They gave their lives that we might know the Gospel and be saved by it. We honour the men, who, under God, delivered us from the errors and superstitions of Romanism, and by the Reformation restored Catholic truth to the Church of England. The error of that Roman system still holds the minds of millions of professing Christians. Nor is the witness of the Church of England itself to the gospel as clear to-day as it should be. Since the rise of the Tractarian movement last century there has been a gradual reverting on the part of many to pre-Reformation doctrines and practices and attitudes to God. This is done in the name of Catholicism. But it is a false Catholicism, for what is not scriptural and primitive is assuredly not Catholic and Apostolic.

The gross darkness of the latter medieval period was the result of a gradual turning away from the guidance of the Scriptures and the adding of ceremony to ceremony in worship and the practice of religion. The Reformers not only restored the Bible to its rightful place in worship and Christian living, but purged the worship of the church from "dark or dumb ceremonies." The principles which guided them are set out in the Preface "Of Ceremonies, Why Some be Abolished and Some Retained," which is still part of our Prayer Book. This states that a ceremony should "declare and set forth Christ's benefits to us." If it does not, but rather "confounds and darkens" these benefits, it is a "dark" ceremony obscuring the truth. A ceremony should be "apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified." If it does not do this, it is a "dumb" ceremony. Dark or dumb ceremonies are stumbling blocks to faith and pervert the gospel.

Men need to know the true character of God to-day as much as they ever did. They need to know that He is high and holy, just and righteous, and that He so loved the world that He gave His Son to save all who believe in Him. This gospel must be given to men clearly and plainly. Anything which obscures or perverts the gospel of God's grace, however attractive it may be by the judgment of this world, must be put out of the path. There is no other way to be saved than by believing the promises of God. For God alone saves, and He saves according to His Way, not ours!

Ridley and Latimer witnessed to the simplicity of God's way of salvation by their death. Life itself is less precious than the truth of the gospel. All who value it must, like the noble army of martyrs, fight the good fight of the faith and lay hold on eternal life.

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## Profit and Loss in Constitution

After a long and exhausting debate lasting many days, the Draft Constitution was passed and commended to the consideration of the dioceses, but without much enthusiasm. Some members abstained from the vote, and a few dissented.

Sydney representatives, at a meeting held a week before General Synod, had agreed to press for two amendments to the Draft as absolutely essential. The first was that the general doctrine of the Prayer Book and 39 Articles should be included in the Fundamental Declarations to ensure that the new constitution did not confer on the church power to undermine the Reformation Settlement or to act contrary to this traditional Anglican doctrine.

### Impatience.

General Synod did not receive this proposal favourably. Sydney speakers who spoke in support of an amendment of the Draft to restore the doctrine of the 39 Articles to the Fundamental Declarations (a position it had occupied in all previous drafts) were listened to with impatience, with stamping of feet and with shouts. Finally the closure was moved to the debate and on a point of order being taken, the mover of the amendment was un-

able to reply. The chairman did not, in point of fact, put the amendment but proceeded to the next business. An attempt, late in the debate, by Archdeacon Hammond, to have the matter re-opened was not successful. As a result, as the Draft now stands, it is very doubtful if important Reformation doctrines are properly safeguarded.

### Powers of General Synod.

The second amendment which the Sydney representatives put forward as essential had to do with the relative powers of General Synod and diocesan synods (clause 30). The Draft as printed made it possible for General Synod to acquire complete control in many diocesan matters. The Sydney amendment was designed to ensure that General Synod would always be subordinate to the diocesan synods in matters which affected the diocese. The debate on the amendment lasted almost a full day. At its conclusion Synod voted 128 to 44 against the amendment, but asked the drafting committee to redraft the section taking into consideration an amendment moved earlier by a Newcastle delegate which embodied certain features, but not the essential feature, of the Sydney amendment.

Any amendment which came from Sydney laboured under a serious disadvantage. This is confirmed by the comment of a press man towards the end of the Synod to a Church Record representative to the effect that his impression was that throughout the debate Sydney was being steamrollered by the disproportionate representation of the country dioceses. Other illustrations of the same thing occurred. For example, a Sydney delegate moved that individual dioceses should not be able to revise the Prayer Book independently of General Synod. This was overwhelmingly rejected. Next day a Newcastle delegate moved an identical motion. It was passed unanimously.

### Appellate Tribunal.

Strong attempts were made by certain sections of the Synod to change the composition of the Appellate Tribunal. This was resisted, and if any-

thing, the Tribunal has been improved by adding boards of assessors. There was also a proposal to change the proportion of representation in the new General Synod from what the Draft proposed which is to be strictly according to the number of active clergy in the diocese. But this proposal was not accepted. Minor amendments have, if anything, improved the representation of the larger dioceses.

The revised Draft is in some respects an improvement on the printed document, especially in the relation of the powers of General and diocesan synods and in the dropping of the bishops' sole right of initiating legislation. In some respects it is worse, e.g., it is now to be more difficult to bring matters to the Church courts, which will have the effect of driving litigants to the civil courts.

But the most serious criticism is that many of the defects pointed out in our last issue remain in the Draft. For example, the Reformation doctrine in the Articles and Prayer Book remain in an anomalous and doubtful position. Moreover, liturgical anarchy will result from the unaltered provision of clause 4 that any variation from the Prayer Book judged by the bishop to conform to general Anglican doctrine will be permitted. This in practice will mean that all the variations from the Prayer Book now to be found in Australia, although illegal (such as the Red Book and Vestments), will become legal, and many more be introduced both in a ritualistic and non-conformist direction. Church of England worship will become unrecognisable.

## 400th ANNIVERSARY OF BURNING OF BISHOPS.

It is 400 years on Sunday next since Bishops Latimer and Ridley were burnt alive at Oxford. Latimer was the greatest preacher of his age, and Ridley, Bishop of London, was the leading theologian of the English Reformation.

The annual Reformation Rally in Sydney will be held in the Chapter House to-morrow night, Friday, Oct. 14, when Canon Marcus Loane and the Rev. Howard Guinness will speak. Services in many churches on Sunday will have special reference to the martyr-bishops. Prior to the Reformation Rally main meeting, a "Dialogue on the Life of Bishop Latimer" will be presented in the Chapter House by the Christian Theatre Guild, at 7 p.m.



Between sessions of General Synod. From the left: the Bishop of Canberra and Goulburn, with his Coadjutor Bishop, the Right Rev. K. J. Clements, and the Archbishop of Brisbane, at the door of Church House.

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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

We give a warm welcome to the news, reported elsewhere in this issue, that a Church of England Laymen in Defence Association has been formed in the Diocese of Brisbane by a number of laymen. That there is good cause for the formation of such an Association is clear from the contents of the reports (majority and minority) presented to the last session of Brisbane Synod pursuant to a resolution which read as follows:—

"That this Synod approves of the appointment of a Committee of clergy and laymen of Synod to consider the nature and authority of the law of the Church and its relation to the Doctrine Ritual and Ceremonial of the Church of England in Australia as expressed in its authorised formularies and as taught and practised in this Diocese."

This resolution was the outcome of a move made by two laymen who in August, 1953, issued a circular to lay members of Synod setting out a copy of a letter addressed to the Archbishop of Brisbane. The letter called attention to persistent and widespread breaches of the doctrine and discipline of the Church within St. Francis' Theological College and generally within the Diocese. It asked that an opportunity should be given to Synod to restore the standards of the Prayer Book and 39 Articles before resort to the Courts to enforce the trusts of the Diocese was considered unavoidable.

The Brisbane laymen who have taken these steps are to be congratulated. No one likes having to oppose one's fellows in the church. But there seems to be no other course with Anglo-Catholic clergy who have introduced a false tradition into the Church of England.

The Australian College of Theology which was set up by General Synod in 1891 "to foster and

Australian direct the systematic College of study of Divinity, especially among the clergy" has performed a very valuable service in providing curricula and examinations at various grades which have stimulated theological studies among many hundreds of Australians.

The A.C.T. is constituted as a College of Fellows. The Fellows consist, in the first place, of all the diocesan bishops, and then of all the other bishops residing in Australia — some 38 in all. There are two other types of Fellow, however, first, clergymen holding the Th.D. certificate either by examination or *honoris causa*, and secondly, "such other persons being in Holy Orders and learned in Theology, and not exceeding twelve in number" who may be elected by the diocesan bishops.

This large College of Fellows — there are at present more than 50 of them — elects a Council of five Delegates from its own number which, "under the general instructions of the College," prepares examinations. The Fellows then award the various certificates in theology and may also award the Th.D. *honoris causa* to "distinguished Divines."

The prestige and status of such a body as the Australian College of Theology depends entirely on the academic standards it establishes by its tests. It is therefore unfortunate that the new Th.L. curriculum, introduced in 1954, should be on a lower standard than the old Th.L. This is not fair to the great number of existing holders of the Th.L. certificate, and it lessens the prestige of the College.

An equally unfortunate situation exists in regard to the highest certificate of the College, the Th.D. By calling its highest certificate a Doctorate of Theology, the A.C.T. inevitably invites comparison between the standard of its Th.D. and that required for the doctor's degree awarded by certain universities. This is clear both by the title and by the scarlet gown and hood which it permits holders of the certificate to wear.

How can an adequate standard for such an award be established? It can be established by an examination whose requirements are roughly equivalent to those of the faculty of divinity in recognised universities. In a secondary way it can be established by the conferring of an honorary diploma on a person whose contribu-

tion to theological learning is sufficiently distinguished and widely recognised as itself to constitute a standard of theological scholarship for the A.C.T.'s highest level.

At the present time only one person holds the Th.D. by examination. Of the standard required for this particular examination we have no knowledge. The standard required for an honorary Th.D. is that the candidate must be a "distinguished divine" (see Section 8d). It is interesting to note that General Synod has not conferred on the College the power to award honorary degrees to any except distinguished theologians. This is no doubt because there are other ways of recognising churchmen distinguished in other fields, such as the awarding of honorary canonries. In this respect the A.C.T. differs from Universities which award honorary degrees to citizens in all walks of life.

Of more serious import is the practice recently adopted of calling all other Fellows of the College, both bishops and Doctors of Theology, those elected by the bishops, Th.D.'s. There

does not appear to be any justification for this in the Constitution of the A.C.T. It has the effect of debasing the academic standard of the College, and lays it open to the charge of promoting bogus degrees as worthless as those conferred by some American colleges. It is right that diocesan bishops (at least) should be Fellows of the College and that they should associate with them in the directing of the College other clergy "learned in Theology," especially when, as is generally the case, these other clergy have had experience in theological colleges in this country. But that all of them should be reckoned as Doctors of Theology is to reduce the prestige of the Australian College of Theology to a level which can command little respect in the academic world.

It is desirable that the distinction made in the Constitution should be preserved between the limited number of Fellows elected by the diocesan bishops under Section 2(d) whose function no doubt is to assist the bishops in the governing of the College, and the unlimited number of Fellows who, as distinguished Divines, have received the honorary Th.D. by decision of the whole College under Section 8(d). It is the latter group of Fellows, not the former, to whom the Constitution (in Section 9) gives the title and dress of a Doctor of Theology.

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## Friendly Spirit in General Synod

### LITTLE AMENDMENT TO CONSTITUTION.

General Synod, which began on September 27, concluded last Thursday, October 6. Debate on the Draft Constitution occupied six days. Only two days were to spare for general business. The Draft Constitution was passed by the Synod with few amendments, although a number of proposed amendments were debated keenly.

The standard of debate on the whole was good. There was an obvious spirit of friendliness and temperateness among the delegates.

At the opening service, the sermon was preached by the Presiding Bishop, the Most Reverend Henry Knox Sherrill, who had come to Australia for the purpose. His text was 1 Cor. 16,9: "For a great door and effectual is opened unto me, and there are many adversaries." Bishop Sherrill made use of Dr. T. R. Glover's explanation of the reason for the success of the early church against its pagan environment. The early church out-thought, out-lived and out-died its pagan rivals.

#### Visitors Bring Greeting.

When the session opened in the Chapter House, leaders and representatives of other Christian communions were introduced and spoke briefly. Afterwards the session adjourned so that delegates could attend an afternoon tea party at Government House given by the Governor. At the evening session Bishop Sherrill gave an address on the present work and policy of the American Episcopal Church. He was listened to with great attention, and at the close of his address the Primate presented him with a painting of an Australian scene as a memento of his visit. He presented Mrs. Sherrill with a pendant and ear-rings of Australian opal.

The Primate's Presidential Address was delivered on Wednesday morning and was given a long ovation. In his usual thorough fashion he reviewed the main events in public and church life since last General Synod. The Archbishop received applause when he

(Continued from p. 4)

Reputable universities like Oxford and Cambridge can afford to grant a few honorary doctorates only because the academic standard of this degree is already established by the ability of the whole body of those who have obtained the degree by examination. The standard is plainly recognised because the degree is granted on the basis of published work. The caution of Sydney University in this regard is worth noting. So far it has not made any award at all of its D.D. To grant a doctorate without regard for the necessary standard is not only to act as a parasite on those institutions which have given the style of "doctor" its prestige, but it is to rob the holders of reputable doctorates of their due honour by debasing the degree.

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### HOSPITALITY COSTS SYDNEY £2,000.

The diocese of Sydney, which was host to the delegates to General Synod from other dioceses of Australia, spent £2,000 on this hospitality. For example, two meals a day were provided for all delegates at the C.E.N.E.F. Centre. In addition, Sydney undertook to provide an additional sum of up to £1,000 to help meet the travelling expenses of delegates. These General Synod expenses were met in part by an assessment on the parishes of the diocese.

#### Constitution.

On Wednesday afternoon the report of the Constitution Committee was presented by the chairman, the Bishop of Newcastle, and the Draft Constitution was then debated, first in general principle, and then in detail. The debate lasted six days, morning, afternoon and evening. Some clauses were debated at great length. Section 30, for instance, was discussed for more than three hours.

### "ANGLICAN" MOTION WITHDRAWN.

A motion commending the "Anglican" newspaper, as an unofficial paper in connection with the Church of England, met with a mixed reception. After some strong opposition the suggestion of the Archbishop of Perth that the motion should be withdrawn was loudly clapped in all parts of the house.



The Bishop of New Guinea, the Right Rev. P. N. W. Strong, with the two lay representatives from his diocese to General Synod, Sergeant-Major John Guise (on Bishop's left) and Mr. Lawrence. Sergeant-Major Guise, who is a member of the Royal Papuan Constabulary, led the Papuan delegation to the Coronation.

# Brisbane Layman will Oppose Constitution

## NOVEL FORMS OF WORSHIP DISLIKED

A group of laymen in the Diocese of Brisbane have formed a "Church of England Defence Association" to oppose publicly the new Draft Constitution if it means "freedom for the clergy to impose novel forms of worship on the people."

The Brisbane "Courier-Mail" says:—

The Association will fight to keep the 1662 Prayer Book and the Thirty-Nine Articles as doctrinal standards, and will oppose making the Church subject to political decision.

### Diocese Powers.

Formation of the association was announced yesterday by Mr. Chas. P. Bradhurst, a St. George businessman.

Mr. Bradhurst, foundation trustee of the group, which plans extension throughout Queensland, said adoption of the Australian Constitution was being urged on incorrect premises.

He said: "All Australian dioceses at present have full self-government. Their powers are limited only to the extent that the Book of Common Prayer of 1662 and the Thirty-Nine Articles are laid down as fundamental provisions in their respective diocesan constitutions, which were arrived at in all cases by local agreement."

### "For First Time."

"It is further provided that the dioceses should be free to adopt any alteration which has been adopted by competent authority in England."

"To that extent only is the Church of England in Australia tied to the Church in England, and entirely at the wish of the Australian Church at the time."

"For the first time in British history that Book of Common Prayer of 1662 and the Thirty-Nine Articles of Religion are no longer to be part of the fundamental constitution of the Church."

"The result will inevitably be an increase in Church practices which are not acceptable to the majority of Anglicans."

### "Should Refuse."

"The Constitution envisages in Section 68 that each State legislature is to be asked to pass the Australian Constitution as a private Act of Parliament relating to the Church of England," Mr. Bradhurst continued.

"Thus, the aid of politicians who are not even Anglicans is to be sought in removing the traditional Prayer Book and Thirty-nine Articles from the life of the church."

"The Anglican community should refuse to tolerate any proposal to make their beliefs the subject of political regulation."

### "Disquieting."

Mr. Bradhurst said most Anglicans were waiting to see if the constitution meant freedom for the clergy to impose novel forms of worship on the people or freedom for the people to worship in the way they had been brought up.

The prevalence of un-Anglican practices in the Brisbane and other dioceses had been a disquieting development in recent years; but a group of leading Anglicans now felt that public action should be taken to safeguard the traditional Anglican position.

Mr. Bradhurst said the Church of England Defence Association would engage in active measures to preserve the 1662 Prayer Book and the Thirty-Nine Articles as the standard of doctrine and worship.

It would try to ensure that this standard was kept in parish churches, church schools, and in St. Francis' College.

More would be heard of the matter at the next diocesan Synod, in 1956, he said.

# Bishop Sherrill Addresses General Synod

The opening night of General Synod was marked by the address given by the Presiding Bishop of the Protestant Episcopal Church in the United States, Rt. Rev. Henry Knox Sherrill.

After speaking of the strong bonds uniting Australia and the United States, Bishop Sherrill traced the growth of the Episcopal Church from numerous scattered parishes on the Eastern seaboard under the jurisdiction of the Bishop of London, the keynote of that time being a strong parochial consciousness, to a national centralised Church with a united national policy.

## National Council.

He spoke of two interesting features of the church's administration: (1) The governing body of the Church is the National Council elected by the General Convention, over which Council he presides (2) The National Council has a series of executive departments rather like our cabinet system of government: for example, an overseas missionary department, a home department for local missions and rural work, an American Indian department. The most interesting is the "Promotion" Department, the functions of which are two-fold, (a) as the publicity branch of the Church, "to take what others do and make it real to the average person in the pew," by means of literature, radio and television. (b) As the body to encourage giving among members of the Church, to brief groups of laymen in a descending scale so that every person baptised an Episcopalian can be spoken to and asked what weekly gift they feel they can give. The National Council is forbidden by Canon from ever running a deficit.

### "Go in in Strength."

In conclusion, Bishop Sherrill emphasised two points: (1) The Church cannot meet the changing conditions of the U.S.A. caused and evidenced in part by the great influx and movement of population, unless it can strike at strategic points at the right time with a carefully planned policy. The Church must go in in strength and go in now — time alone demands a united national policy. (2) It was not wrong to talk in terms of money as he had been doing to-night. It is a spiritual thing to talk in this way, for our money belongs to God, we are only stewards of it. It is what we do with our income that matters, not the nature of the income.

"We do not call it tithing," he concluded, "we regard that as the very minimum; we call it proportional giving."

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# TELEVISION AND THE WORK OF THE CHURCH

SYDNEY DIOCESE BUYS SHARES WORTH £30,000.

In his Presidential Address to General Synod, the Primate made an important statement about the introduction of Television which is expected to commence as a public service in Australia by the end of next year.

## Dr. Mowll said:—

Television probably will have greater potential influence on our Society, and on our social, ethical and religious standards, than any of the mass means of communication which technical knowledge has hitherto made available to us. Its influence begins at the very heart of society, that is, in the homes of our people, and will be more potent in its effect upon children, from their earliest years, than any other means of public communication.

It is not too much to say that, unless Television can be used to convey, in due measure, to our people, the ethical and spiritual influence on which Christianity rests, we are entering a phase of life which may well mark a grave decline in Christian values. To leave the field of Television purely to entertainment and commercial publicity, would be to reduce the moral and spiritual life of our Community to a dangerously low level. Whatever we may think of this medium, it is here to stay, and will become a far greater element in the life of the Community than most of us realise.

## Study this Medium.

In such a situation, it is clear that the Church must be ready to study this medium and to utilise it, as we should utilise all facets of truth and knowledge, in the service of the Kingdom of God. The Church, in countries where television is already established, is already active in expressing the Christian Message in Television form. A large number of religious films for Television purposes have already been made and are available. Without doubt, we in Australia will require to be guided by those who are expert in its use, and we will need a great deal of experience before the full scope of the problem for our Church is appreciated. In the meantime, however, we should make it clear to our Government, and to the community, that we consider it vital, not only that this new public medium shall avoid material which is vicious and harmful, but that it should be used as a positive means, not only of maintaining, but of increasing, the moral and spiritual standards of our people.

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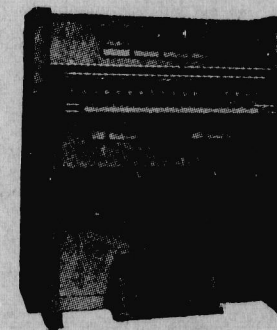
## Modify Methods.

It has been heartening to observe the wide degree of public recognition that exists as to the great potentialities of Television for the elevation or debasement of the community, and it is for us, as a Church, to see that this concern for its proper use must never be forgotten. For ourselves, we must accept the obligation to study its uses, perhaps radically to modify, for its purposes, our customary methods of Evangelism. We must be in the forefront of those who, while appreciating its potential dangers, grasp the vision of its enormous opportunities. Television can make us a better people than we are if we have the wisdom and the grace to use it aright.

A Television Committee has been formed in this diocese, which is taking active steps to ensure that the Church's Message will be brought before the Community by this new medium. Surveys in the United Kingdom have proved that 40% of Television users do not turn off Religious Programmes, and this means that an audience of at least 1½ million is prepared to watch

## Dr. A. E. FLOYD

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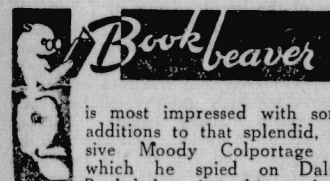
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## PERSONAL

The Bishop of Nelson preached at the Annual Sermon of the Nurses' Christian Movement in St. Andrew's Cathedral, Sydney, on Sunday last. There were present many nurses from hospitals in and around the city.

Archdeacon E. A. Codd, who is to be the new organising chaplain of the Bishops' Home Mission Society, Diocese of Adelaide, will act for the time being as Archdeacon of Eyre Peninsula, South Australia. He will accompany the Bishop of Adelaide on a visitation of the parishes of the Peninsula during this month. The parishes and district, the clergy and church people, of Eyre Peninsula came again under the episcopal charge of the Bishop of Adelaide on October 1.

The death has been reported of the Rev. James Benson in England. He had been rector of St. Paul's, Knightsbridge, London. Mr. Benson had served in a long ministry in Australia and New Guinea. During the war he suffered considerably in a Japanese internment camp. A memorial service was held in St. Andrew's Cathedral during the General Synod. The sermon was preached by the Bishop of New Guinea.

The Rev. T. J. Hayman, of the Bush Church Aid Society, who addressed the Annual Meeting of B.C.A., in Sydney during September, represented the diocese of Willochra, at the General Synod.

As we go to press we learn with deep regret of the death of the Rev. A. R. Ebbs, who has been living in retirement at Beecroft. An appreciation of his life will appear in our next issue.

A well-known Churchman, Mr. W. H. Kidd, died recently at Renmark, South Australia. At various times he was a church warden and lay reader.

The Rev. Walter Wragge, who some years ago was warden of St. Barnabas' College, Adelaide, and Canon of St. Peter's Cathedral, has died in England at the age of ninety years.

Valuable services were rendered by a number of ladies during General Synod in serving members with meals at the C.E.N.E.F. The organising was carried through by the Rev. Dr. A. W. Morton, Rector of Haberfield, and very much appreciation was expressed for the hospitality given in Sydney to the delegates of the Synod.

The death has occurred of Miss Frances Allen, of Austinmer, N.S.W., who for many years had been a reader and supporter of "The Church Record." We offer our sympathy to her only surviving sister, Miss Florence Allen, of Austinmer.

The Rev. A. A. Roberts has accepted nomination to the Parish of St. James', East Malvern, Diocese of Melbourne.

The Rev. J. H. Shelton, of Bass, has accepted nomination to the parish of St. Michael's, North Carlton, Diocese of Melbourne.

The death occurred in England on September 15 of Mr. P. W. Petter, the founder and President of the National Union of Protestants. Mr. Petter was the father of Mrs. Geoffrey Young of Sydney, to whom we offer our deep sympathy. Mr. Petter was co-designer with his twin brother, the late Sir

Ernest Petter, of the first internal combustion engined motor car. He was also one of the founders of the Pilgrim Preachers and was widely known throughout the British Commonwealth as a preacher and writer on behalf of the Protestant faith. Mr. Petter visited Australia a few years ago and spoke at the Katoomba Convention and other places.

Mr. Barry Skellett has been elected President of the Sydney University Evangelical Union for 1955-56. Mr. Skellett is doing an honours course in Arts, and is a member of Holy Trinity Church, Concord West. The S.U.E.U. is an inter-denominational student society with a membership of about 400.

It was announced by the Primate during General Synod that the Archbishop of Brisbane, the Most Reverend Reginald Halse, had reached the thirtieth anniversary of his consecration as a bishop.

The Bishop of Nelson, the Rt. Rev. F. O. Hulme-Moir, has been appointed Senior Army Chaplain of the New Zealand Division on the nomination of the Primate of New Zealand.

## NEW FELLOWS.

Six new Fellows of the Australian College of Theology were elected last week and publicly admitted to their Fellowships during the evening session of General Synod on Wednesday evening.

Under Section 2(d) of the constitution of the A.C.T. the Bishops of the diocese of Australia may elect clergymen "learned in Theology" as Fellows up to the number of twelve. Under this section they have now elected the following:—

Canon M. L. Loane, M.A., Principal of Moore College.  
The Very Rev. T. T. Reed, D.Litt., Dean of Adelaide.  
Canon D. A. Garnsey, M.A., Headmaster of Canberra Grammar School.  
Canon L. S. Dudley, B.A., Th.Schol., Warden of Christ College, Hobart.  
The Rev. A. L. Sharwood, M.A., Lecturer at St. Francis' College, Brisbane.

Under Section 8(d) of the constitution the Fellows of the A.C.T. conferred on the Rev. K. T. Henderson, M.A., B.Litt., Religious Broadcasts Supervisor of the A.B.C., the Th.D. (Doctor of Theology) diploma *honoris causa*. Holders of this diploma are also entitled to be Fellows of the A.C.T.

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## NELSON SYNOD.

The following are brief extracts from the Bishop of Nelson's charge to his Synod last month:

### Ordinands.

It must be many years, if ever, that this diocese has had so many admitted in the one year to Holy Orders. Yet in spite of this we are still short of men. However, we have six men in training.

### Refrigerators.

There is great encouragement in the response made by parishes to the request to equip vicarages with refrigerators and washing machines. The Trust Board and Standing Committee have helped in arranging cheap finance, generous terms and greatly reduced purchase prices. It is hoped that this equipment will be the accepted fittings in all vicarages throughout the diocese.

### Cathedral.

The first of the five annual appeals for the proposed extension of the Cathedral exceeded the aim and resulted in a total amount of £8,200. The second Annual Appeal is now being made, and there is every expectation that the same encouraging story will be told.

### Prayer Book.

At the recent session of General Synod a Bill to authorise the use of certain portions of the 1928 Deposited Prayer Book was introduced and passed. Under Clause 4 of the "Church of England Empowering Act 1928" it is necessary for this Bill to be assented to by a majority of the Diocesan Synods before it can be submitted to General Synod for confirmation. Then would follow a year before the Bill became law. If this is assented to by this Synod, I have already informed the Clergy, I shall avail myself of the right to grant and withhold permission for the use of certain variations to the Book of Common Prayer.

### Reformation.

At last Synod we passed a resolution to pay heed to our inheritance in the Church of England by remembering at what cost the treasures of our faith and practice have been purchased for us. To that end we moved that this should be done on the 400th anniversary of the martyrdom at Oxford of the two prelates of our Church of England, Bishops Ridley and Latimer. They were burned at the stake for their Reformation beliefs and principles on the 16th of October, 1555. This year the exact date of the 400th anniversary falls on a Sunday. Let us remember our inheritance on that day by way of special prayers and references.

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## LAMBETH CHAPEL RESTORED.

The restoration of the Chapel of Lambeth Palace, which was burnt out during the war, is described by the Archbishop of Canterbury in his Oct. letter. Dr. Fisher writes:—

"On May 10, 1941, the Chapel of Lambeth Palace was set on fire by enemy action and was burnt out. The outer walls and some of the woodwork including fortunately the Laudian screen, alone survived. Now its restoration is complete and its refurbishing almost complete. On the evening of September 14, with some of the residents of the estate who have formed a guild to care for the Chapel, we said Evensong in the Chapel, and on the following morning I celebrated the Holy Communion in it. Thus after a silence of over 14 years, the voice of prayer and worship was once again uplifted within those ancient walls. All through those years we have used a temporary Chapel, lovingly made and furnished for this use by Archbishop William and Mrs. Temple, in a room close to what is now my study. This simple Chapel has become very dear to all its users; and record has been made of some very memorable services of a special significance to others as to ourselves held there. Out of the little room next to this Chapel a small oratory is being made opening out of my study.

"It was a very moving thing to celebrate again in the old Chapel now made new. I was vividly conscious of coming back into a stream of worship within those walls which had begun with Archbishop Boniface about 1250 A.D.; conscious specially perhaps of Cranmer who is reputed to have laboured on the Book of Common Prayer in the room looking down into the Chapel on the north side, of Matthew Parker whose maltreated bones found a last resting place close to the altar, of Laud whose screen stands now across the vestibule to the Chapel; conscious no less of Tait and Benson and Davidson whose memorials are in the Chapel, and of Lang who had been the last Archbishop to officiate in the Chapel before its destruction and who himself without regard to his own safety watched with anguish the embracing flames.

### Rededication.

"The rededication of the Chapel is to be on the evening of October 19, in the presence of Her Majesty the Queen and the Duke of Edinburgh together with Queen Elizabeth the Queen Mother and the Princess Margaret. The Archbishops and Bishops of the Church of England and of the Church of Wales are to be present, the Primus of the Church of Scotland and a representative of the Archbishops of Armagh and Dublin who are unable to come in person.

"But Lambeth Palace Chapel has its place in the life not only of the Church of England but also of the whole Anglican Communion. Many bishops consecrated in the Chapel have gone out to distant parts; many at one time or another have come to renew their spiritual fellowship with us in the Chapel.



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Parochial Evangelism by the Laity. By J. R. W. Stott. 10d (posted 1/1).

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## CORRESPONDENCE

### FRONTIERS OF THE CITY.

Dear Sir,

Allow me to say how much I appreciated the article in your last issue by Rev. K. Le Huray, "On the Frontiers of the Big City."

As Mr. Le Huray's neighbour I, too, am in charge of a similar district and can verify all his statements.

When coming to the district I was totally unprepared for what I found.

As a man appointed to a Provisional District I was quite happy to come to a small district as Curate-in-Charge, hoping that it would be the better for my having been there.

To my amazement I found a population of many thousands of people, and a vigorous church life with unlimited possibilities.

These areas rival established parishes in population now, and if they don't rival the church attendances, as yet, they very soon will.

A Girls' Physical Culture Club at one church in the area has over 100 regular members. The other church had 48 C.E.B.S. in camp over the holiday week-end. The enrolment is much higher.

Attendances at the two churches for the last Sunday totalled over 200, somewhat below average on account of the holiday.

We are building at both centres, but more buildings are urgently needed, and as Mr. Le Huray points out, this is not the responsibility of the few on the spot. If we wait, opportunities will be lost.

My plea is that men may not be left to struggle alone, but that these promising places become a missionary responsibility of the whole Church.

Yours, etc.,  
(Rev.) K. U. GRIDDALE.

South Granville.

## CANADA APPROVES ITS NEW DRAFT PRAYER BOOK.

The Anglican Church of Canada, at its recent General Synod, gave general approval to the draft Book of Common Prayer.

During the debate, Synod was favourably disposed towards the draft Book as the first major step in revision, although it was felt that there is need of many further minor revisions. There was marked criticism of parts of the Prayer of Consecration, and the form of certain prayers for the departed.

It was agreed that for the purposes of information and study, the services in the draft Book be authorised for occasional use under the direction of the Ordinary; that the Book be referred back to the Committee on Prayer Book Revision for correction and revision and that the final draft be presented to the General Synod in 1958.

The House of Bishops unanimously agreed to direct that, while some of the "occasional services" in the draft Prayer Book may be used at any time, by permission of the Ordinary, the congregational services of Holy Communion, Morning Prayer and Evening Prayer shall be used only at times specified by the Ordinary, provided always that copies of those services are available to the congregations.

The Australian Church Record, October 13, 1955

## THE MEANING OF BAPTISM

### (6) HOW SHOULD BAPTISM BE PERFORMED?

By D. W. B. Robinson.

**The Church of England prescribes two methods of baptism: immersion (or dipping in water) and affusion (or pouring water on the candidate). Sprinkling is not prescribed.**

We may add in passing that the Prayer Book does not restrict pouring to the head, nor does it require either dipping or pouring to be performed more than once, nor does it require that the sign of the cross be made with water.

It is sometimes confidently asserted even by Anglican scholars that in the early church immersion was the usual method of baptism. This assertion is not supported by any facts. So far as I know, there is no certain reference to baptism by immersion earlier than Tertullian, about 200 A.D. Many earlier references to baptism could be applicable to immersion, but they are equally applicable to affusion. So the evidence, at best, is ambiguous. Probably the earliest picture we have of a baptism is in the Catacomb of Callistus at Rome. This catacomb is regarded by the latest research as belonging to the 2nd century, although the painting may belong to the next century. In this painting the candidate is standing in a pool or stream while water is poured on his head. "It is remarkable," says the Dictionary of Christian Antiquities, "that in almost all the earliest representations of Baptism that have been preserved to us, this (i.e., pouring of water from vessels over the body) is the special act represented." We shall see that the New Testament evidence points to this method quite as much as, if not more than, it points to immersion.

### Three Arguments.

Three arguments often put forward in favour of immersion have, in fact, little or no substance.

1. It is said that the word **baptizo** implies immersion. But, as we have already seen, **baptizo** is a cult word meaning something like "purify by water" and does not imply an exclusive mode. Any form of washing or ceremonial sprinkling is covered by the term (see Hebrews 9:10).

2. The phrase "to go down into the water" in Acts 8:38 is urged as implying immersion. But obviously this expression would apply equally well to any method where the candidate stood in water. It cannot of itself imply immersion, unless we are to suppose that Philip was immersed as well as the

eunuch, for we are told that "they went down both into the water"!

3. The phrase "buried in baptism" in Romans 6:4 and Colossians 2:12 is perhaps the strongest argument for immersion put forward. But it rests on a double misunderstanding:

(a) The verb **thapto** which is translated "bury" does not mean "bury" in our sense at all. It really means (to quote Liddell and Scott) "to honour with funeral rites," irrespective of the method of disposing of the body. In fact, it is "frequently used with reference to cremation" (L. & S.).

(b) When Paul says "therefore we are buried with Christ by baptism", he is making a deduction not from the mode of baptism but from the theology of baptism. His argument is this: "since, in baptism, we were baptised into Christ's death, it follows that our baptism should be regarded as kind of funeral. Having thus publicly and formally declared ourselves to be dead, we cannot go back on it. We must continue our experience of unity with Christ 'in his resurrection.' The mode of baptism is not necessarily in mind here at all. The idea of rising is essentially in contrast to deadness, irrespective of the method of the disposal of the body. In any case, our Lord's body was placed in a rock tomb by a lateral movement, and his rising may well have been by a similar movement.

### Symbols.

The figures of speech used in the New Testament of baptism may help us to arrive at a decision about what mode was in mind. Here are three: **Cleansing**.—Here, affusion is as appropriate as immersion. "Bathing" was of both kinds in the ancient world. Indeed, if the emphasis was on ceremonial cleansing, even sprinkling might be regarded as sufficient (Ezek. 36:25). The Didache, a Christian manual dated in the late first or early second century, prescribes running water as desirable for baptism, but it has the same ambiguity as the New Testament when it comes to deciding whether the candidate was dipped in it or merely stood in it while water was scooped and poured on him. Certainly if there was no running water and only standing water available, the instruction was "pour water on the head three times."

**Union with Christ**.—This figure might suggest immersion most readily. But, as we have seen, Christ was not "dipped" in the earth at his burial. When he speaks of his own death as his "baptism" and of our sharing it (Mark 10:39), it is possibly the Old Testament figure of the "wave" of death overcoming the victim that he has in

mind. Those who were "baptised unto Moses" in 1 Cor. 10 passed "under the cloud" and "through the sea." In neither case were they dipped in the water or in actual contact with it. True, there was water above and around them. But this is as true in affusion as in immersion. Probably the symbolism does not go beyond mere association with water. In 1 Peter 3:21 the flood is a symbol of baptism, even though the ark floated on the top of the waters.

**The Giving of the Spirit**.—This is the most significant aspect of the meaning of Christian baptism, and affusion is clearly the most apt symbolism. In Acts 2 where Christian baptism first appears, the Spirit is three times spoken of as "poured out." The idea of baptism as a "putting on of Christ" in Gal. 3:27 probably also has affusion in mind; the pouring from above being suggestive of the putting on of a tunic.

In general, the weight of evidence supports copious affusion as probably the most usual mode of baptism in the early church, although by the third century immersion became the rule. There seems to be some emphasis on the fact that the baptised person is **inert** while the water is the **moving agent**. If therefore we prefer affusion to-day, the water should be in sufficient quantity to flow freely, if not to cover the whole body. If we prefer immersion, it should if possible be in running water. It is arguable that to stand in the surf in the path of an oncoming breaker would be the most vividly symbolic method of all, although it would pose certain practical problems for the clergyman!

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Twenty-three candidates were unsuccessful.

## MOORE THEOLOGICAL COLLEGE OLD STUDENTS' ANNUAL REUNION.

Graduates of Moore Theological College are reminded of their Annual Reunion on Wednesday, October 19, at the College. His Grace the Archbishop will be the celebrant at Holy Communion at 10.30 a.m. to be followed by the annual meeting. Plans for the Centenary Year of the College will be discussed. The guest speaker will be the Rt. Rev. F. O. Hulme-Moir, Bishop of Nelson, New Zealand, and the Rev. Dr. Frank Cash will take a group photograph of those present. The Principal and College Committee will entertain the old Students at luncheon. The Hon. Sec. of the O.S.U., the Rev. R. P. Gee—requests that any old student who by an oversight has not received a formal invitation posted to them to generously accept this notice as an invitation and attend the Re-union.

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## THINK ON THESE THINGS AN IMPORTANT EARNEST

Conducted by June Dugan.

We have all heard just how important it is to be earnest, and most of us have either read or seen the play dealing with this importance, but I find there is another kind of earnest which is even more important. The dictionary tells me that an earnest is a portion of something given or done in advance, as a pledge, and immediately my mind goes back to some of the stories I have read in the Bible where God has given a person a victory or a promise before the action contemplated has taken place. There are many of these, but the particular one I think of is the promise God made to Gideon when his army had been whittled down to a mere three hundred. And he had, with this handful of men, to deliver Israel from the Midianites who are called a "host."

When Gideon and his servant went down to see how the land lay in the enemy camp, his heart must have quailed as he saw that the enemy "lay along in the valley like grasshoppers for multitude and their camels were without number as the sand by the sea for multitude." However could he succeed with a mere three hundred Israelites? But God had said to him only that night, "Arise get thee down into the host, for I have delivered it unto thine hand." God told him to take his servant with him if he was afraid and again he was promised that God would give him strength to go against this mighty enemy.

It is interesting to notice that even with God's promise of victory Gideon was too nervous to go down to the enemy camp on his own and so took his servant with him. How like us that is. God has promised us so many times to be with us and give us all the strength and help we need, but we seem to always feel that a little of God's help, and a little of someone's whom we can see in the flesh, is a surer thing than just God alone. Accepting God's promises is one thing, but somehow there always seems need for worry to go with them; all we can do is worry, so we do it with all our might.

Gideon, right from the time the angel of the Lord called him to lead Israel against the Midianites had required signs to make sure that God really meant what He said, and when it is put just as bluntly as that we feel

Gideon was a very uncertain man and not very close to God if he could not trust Him, but what exactly is our reaction to the promises God has made concerning us? Can we accept them?

Jesus Christ said, "Seek ye first the Kingdom of God and His righteousness, and all these things (food, drink, clothing) shall be added unto you." Can we really believe that or do we find we have to do our own worrying and fashing to make sure. Perhaps, like Gideon, we need a sign? We will not have to look far, for many Christians have found that one secret of being a Christian and having freedom from worry is the understanding and reliable way the Lord has of knowing what we need and seeing that we get it.

It seems to me that people outside the Kingdom of God, looking in, see a great number (like grasshoppers for multitude!) who find being in the Kingdom of God very insecure financially and rather nerve-wracking because of the lack of confidence they place in the Lord of the Kingdom. Apparently (say the onlookers) the Lord of the Kingdom, makes a whole packet of promises which He cannot keep, because there are so few people who seem to have complete trust and confidence in Him, when it comes to the hard facts of finance and provision.

O fellow citizen of the Kingdom where does your trust really take deepest root? Believe me, all other than the Lord is shallow ground, for only He can take the worry out of high prices and small savings when we trust Him fully to provide. Let me warn any who may see this as the escape they would like from self-help—God can only help us in this way when we are willing to do our best to provide and trust for the rest.

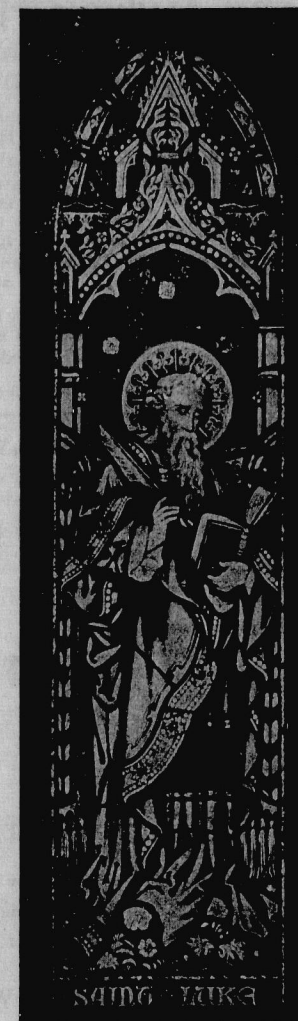
It is a means of real and powerful witness to those who only know the way of striving and worry. So may God show you how to live without these burdens.

### OUR PRAYER:

Set free from present sorrow,  
We cheerfully can say,  
E'en let the unknown morrow  
Bring with it what it may.  
It can bring with it nothing  
But He will bear us through  
Who gives the lilies clothing  
Will clothe His children, too.

The Australian Church Record, October 13, 1955

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## REFORMATION RALLY

FRIDAY, OCTOBER 14.

400th Anniversary of the burning of  
Bishops Ridley and Latimer.

7 p.m.—Dialogue on the Life of Bishop  
Latimer, by the Christian Theatre  
Guild.

8 p.m.—The Martyrs and their  
Message.

Chairman: Dr. Ian Holt.

Speakers: Canon M. L. Loane.

The Rev. Howard Guinness.

CHAPTER HOUSE, SYDNEY

## NEWS IN BRIEF

### ● SUPER PARISH PAPER.

A special War Memorial Hall Appeal number of the Parish Paper of St. James', Turramurra, Sydney, has been issued this month. It is a first class production of 36 pages, excellently edited and presented. The work of the church both in the local parish and in the diocese is described in attractive articles by various members of the church. There are also articles about C.M.S., A.B.M. and B.C.A. We compliment the rector and those responsible for an unusually arresting paper. It might be wisely emulated.

### ● NEW LONDON COLLEGE.

The foundation stone of the new college buildings of the London College of Divinity (St. John's Hall, Highbury), will be laid at Northwood, Middlesex, on October 15 by the Right Rev. L. H. Gwynne, formerly of Egypt and Khartoum, a former student of the College and now an honorary vice-president. The President, the Rt. Rev. J. R. S. Taylor will preside at the ceremony.

The former buildings of the College at Highbury were so severely damaged during the war by enemy action as to be useless.

### ● WEST INDIES CRISIS.

The Archbishop of the West Indies and all his diocesan bishops are at present in England trying to raise money to meet the acute financial needs of their Province and to enlist the help of more clergy. Economic and social development is proceeding on an unprecedented scale in the West Indies, especially Guiana, following the granting of forty-four million dollars by the British Government for such development. The Church has not been able to keep pace with the mushroom growth of new communities, and unless it acts now the opportunities of establishing churches in new areas will be gone for ever.

The Church in America has made an initial grant of 5,000 dollars, and the S.P.G. has given £5,000 in addition to its annual grant.

### ● ANGLO-CATHOLIC PROTEST.

About 80 Anglo-Catholic clergymen in London who are members of the "Annunciation Group," met at the Church of the Annunciation on September 26 where they resolved to maintain, and if possible to increase, their fight for what they regard as the "Catholic" principles of the Church of England, which they considered had been menaced by the recent decisions of the Conventions concerning the Church of South India. They discussed the possibility of making a constitutional protest to Convocation next month.

### ● FATHER AND SON.

The Rev. H. C. A. Gaunt, for many years headmaster of Malvern College, and now chaplain at Winchester College, was ordained priest in Winchester Cathedral recently. On the same day his son, Robert Gaunt, was made deacon in Durham Cathedral.

### ● BISHOP HAND.

The Coadjutor Bishop of New Guinea, the Right Rev. David Hand, left England on Oct. 13 by plane for the United States to undertake a 6-weeks tour of that country before leaving from the west coast for New Guinea.

### NEW—OLD CATHOLIC BISHOP.

The Bishop of Fulham, representing the Archbishop of Canterbury, took part in the consecration of Dr. Urs Kury as Bishop of the Old Catholic Church in Switzerland last month.

The Archbishop of Utrecht, who is Primate of the Old Catholic Church in Holland and President of the Conference of Old Catholic Bishops, was the celebrant, and the other consecrating bishops were the Old Catholic Bishops of Deventer, Bonn, Vienna, and the Assistant Bishop in Germany. The consecration took place in the Old Catholic church at Olten, where Dr. Kury was until recently the parish priest.

### TEA TO DETECTIVES.

South African police on Sept. 27 raided the headquarters of the Community of the Resurrection at St. Peter's Priory, Rosettenville, Johannesburg, to search for evidence of treason or sedition.

The Rev. Trevor Huddleston, Provincial of the Community's South African House, and an outspoken opponent of the Government's policy of racial segregation, gave tea to four detectives before they left with forty-four documents. These were mostly pamphlets and notes for lectures, but there were also copies of a speech by Mr. Alan Paton, author of the novel, "Cry, the Beloved Country," and of a letter from Canon John Collins, Precentor of St. Paul's Cathedral, London.

### 100th ANNIVERSARY LUNCHEON.

The Sydney branch of the Missions to Seamen commenced its celebration of the hundredth anniversary of the inauguration of the Missions to Seamen by a luncheon in the Rawson Institute recently, at which Sir Kenneth Grubb, the vice-president of the Missions to Seamen, London, was the speaker.

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## Classified Advertisements

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New Zealander desires BOARD in Sydney for himself, wife and baby, while he attends Social Studies Course at University next year. Would like board in return for domestic help and other assistance. Trained teacher, runs Children's Cottage Home, has church backing, wishes to return to N.Z. to do social work with church. Reply "Church Record."

FLAT WANTED.—Young Christian Couple, Best refs., require S.C. FLAT, Sydney sub. Jan.-April, 1956. YL 6462.

### POSITION VACANT.

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### A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—St. John's, Parramatta £3/15/3; Mr. F. Langford-Smith 15/-; Mr. A. J. Sommerville 5/-; Mr. H. A. Shaw 6/-; Miss A. Woodford 5/-; Mr. H. Huxtable 2/6; Anon. 5/-; Mrs. O. A. Raymond 5/-; Mrs. G. Docking £1.

### SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, "Redlands," Military Road, Cremorne.

The Council of the School will award two Scholarships tenable for five years in the Secondary School and of annual value equal to the tuition fees, after an examination to be held on Saturday, October 29, 1955. One Scholarship is open to candidates from outside the School.

Papers will be set suitable for pupils at Sixth Class Primary Standard.

Application forms, and further information may be obtained from the Head Mistress. All forms must be returned (completed) by 9 a.m. October 26.

### The Clerical Credit and Clerical Supplies Co-op. Ltd.,

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### NOTICE OF ANNUAL MEETING

The First Annual Meeting of the above Societies will be held at 2.30 p.m. on Tuesday, 18th October, 1955, in the Crypt of St. James' Church, King St., Sydney

ALL MEMBERS ARE URGED TO  
ATTEND

Other Clergy will be welcomed

### NATIONAL MATTERS.

After the debate on the Constitution, General Synod passed a number of motions. It deplored the violence in Asia Minor, drew attention to the evils of a migration policy in which there was not a balance between the sexes, and condemned the growth of monopolies, with a request to the Federal Government that this be checked.

## Archbishop Condemns Church of England BISHOP MORRIS REPLIES

The Archbishop of Canterbury, Dr. Fisher, said in a statement issued on Monday that unless the Rt. Rev. G. F. B. Morris withdrew from the position of Bishop of the Church of England in South Africa "I must regard him as having put himself out of Communion with the See of Canterbury and outside the fellowship of the Anglican Communion."

The statement also said: "In order to avoid misunderstandings which may arise from the announcement that a small body known as The Church of England in South Africa has elected the Rt. Rev. G. F. B. Morris to be its Bishop, I must make clear that this body has no place in the constitutional system of the Church of England and is not amenable to the jurisdiction of the Archbishop of Canterbury."

"Bishop Morris has accepted episcopal office in this body against the advice and direction of the Archbishop of Canterbury and without any reference to the Archbishop of Cape Town. He has thus acted against the principles of Church Order observed in the Anglican Communion."

"Schismatic Church."

A reply authorised by Bishop Morris was issued in London later by the Rev. F. W. Martin, of Great Horkesley Rectory, Colchester, and the Rev. P. E. Hughes. It refers to the Church of the Province of South Africa, which, Bishop Morris says, is a schismatic church, and states:

"The Archbishops of Canterbury and York condemned the schismatic Church founded by Bishop Gray in 1870; this Church is now called the Church of the Province of South Africa. The Church of England in South Africa has adhered to the Book of Common Prayer with the 39 Articles and is recognised by the Govern-

ment of South Africa, a sovereign, independent State of the Commonwealth.

"The truth is that in South Africa the Church of England is recognised by Government departments and is registered as such."

"There are scores of African congregations which have remained true to our Protestant Evangelical faith, together with some powerful European Churches. These have all been denied the ministrations of a bishop of their own, up to the present time."

"Form of Persecution."

"No good purpose can be served by seeking to discredit the Church of England in South Africa or by threatening to expel me from communion with the See of Canterbury; it is a form of persecution which will bring discredit on those who practise it. There can be no agreement or concordat with the Church of the Province which has deliberately eliminated the 39 Articles, promotes such a manual as 'The Mass our Sacrifice,' advises the invocation of the Saints, prayers for the dead, and other pro-Roman practices."

Bishop Morris was Bishop in north Africa from 1943 to 1954. He retired from the position last November and later accepted an invitation to act as rector of Christ Church, Hillbrow. By unanimous vote last month the annual Synod of the Church of England in South Africa elected him to be Bishop.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary of 1922.

#### October 16. 19th Sunday after Trinity.

E.: Jer. 35; or Jer. 36; John 14; or 1  
Pet. 2, 11-3, 7.

M.: Jer. 31, 23-37; Luke 12, 35; or 1  
John 2, 12.

#### October 18. St. Luke.

M.: Isa. 61, 1-6; Acts 16, 6-18.

M.: Eccus. 38, 1-14; Col. 4, 7.

#### October 23. 20th Sunday after Trinity.

M.: Ezek. 2; Luke 13; 1 Pet. 3, 8-4, 6.  
E.: Ezek. 3, 4-21; or Ezek. 13, 1-16; John  
15; or 1 John 3.

#### October 28. St. Simon and St. Jude.

M.: Eccus. 2; Luke 6, 12-23.  
E.: 1 Macc. 2, 42-66; Jude 77-end.

### ● FORM OF BEQUEST.

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and Evangelical Church newspaper the sum

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The Australian Church Record, October 13, 1955

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